A LETTER FROM

The Reverend Mr. *Clap*,

Rector of *Yale-College* in *New-Haven*,

To the

Rev. Mr. *Edwards* of *North-Hampton*,

Expostulating with Him for his injurious Reflections

In his late LETTER to a Friend;

And shewing,

That Mr. *Edwards* in contradicting the *Rector*, plainly contradicts *Himself*.

BOSTON, N. E.

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1745.

The Wallcut of miss Hodges August 1793

A LETTER, &c.

Reverend Sir,

SOME Months ago, when I heard a Report of a *Contradiction* between us, I wrote ſome Letters to you in a *pacific Manner*, repreſenting the ill Conſequences of it to *Religion*, and endeavouring to come to a right *Underſtanding*. In your Anſwers, it appeared to me, that you plainly *conceded* to the *Subſtance* of what I had ſaid, and yet ſeem'd *unaccountably* to inſiſt upon a *Contradiction*; tho' I could ſee but little or none, but only between the ſeveral Parts of your Letters. And you ſent a Letter to *Boſton* to be printed, containing ſundry Reflections upon me, which neceſſitated me to write a Letter to a Friend, giving him a ſhort Account of the Caſe, and which was tho't neceſſary to be printed in *my Vindication*. This Letter charg'd you with no *Crime*, entred into no Controverſy with you, but rather *compromiſed* Matters, and repreſented that there was no Contradiction between us ſo *great*, as to be worthy of any publick Controverſy, Clamour or Diſpute.

This *pacific* Repreſentation has *exaſperated* you ſo much the more; and has occaſioned you to write in a *bitter Manner*, declaring, that there was a *great Contradiction* between us, and that it was your *indiſpenſible Duty publickly to contradict me*.

The State of the Caſe is this:

I ſuppoſe Mr. *W*— had a Scheme or Deſign to turn out the generality of Miniſters in the Country, by perſwading People to diſcard or ſeparate from them as being unconverted, and to get a Supply of converted ones, many of which were to be Foreigners.

After

After diſcourſing upon this with you, I reported, that you ſaid theſe Words, "Mr *Whitefield* told me, that he deſigned to turn the generality of Miniſters in the Country out of their Places, and bring over "Miniſters from *England*, *Scotland* and *Ireland*, and place them in their "Room."

Upon which, you in your Letters to me ſay theſe Words.

"Tho' I remember no Converſation about Mr. *W*— at that Time, "yet I have on ſome Occaſions mentioned it as my Opinion, that Mr. "*W*— was formerly in the Opinion and SCHEME of People's forſaking unconverted Miniſters, which poſſibly you might hear of from "others.— I heard Mr. *W*— ſay, that he had Thoughts of bringing "over a Number of young Men from *England*, to be ordained by the "*Tennant*'s. I have ſometimes ſaid to others, as I inform'd you in my "late Letter to you, that I ſuppoſed that Mr. *W*— was formerly of "the Opinion, that unconverted Miniſters ought not to continue in the "Miniſtry; and I do ſuppoſe that he endeavoured to propagate this "Opinion, and a Practice agreeable to it. It is true alſo, that I talked "with Mr. *W*— about judging other Perſons to be unconverted. Tho', "as I ſaid, I remember no Converſation about Mr. *W*— at that Time; "yet it is poſſible I might alſo ſay to you, that I believed Mr. *W*— did "aim at People's forſaking unconverted Miniſters, and to endeavour "that there ſhould be a Supply of converted ones as far as in him lay; "or ſomething to that Purpoſe. In the ſame Diſcourſe it is poſſible I "might mention what Mr. *W*— told me of his Deſign of bringing o-"ver ſome young Men from *England*, to be ordain'd by the *Tennant*'s "in the *Jerſeys*."

Theſe Words I quoted in my printed Letter, and ſaid, *that tho' you had not uſed exactly the ſame Terms (in expreſſing Mr.* W—*'s Scheme) as I had done; yet you had uſed a variety of thoſe which were equally full and ſtrong. And if we ſtill differ, it is only about ſome particular Terms,* and *inconſiderable Circumſtantials, which are not worthy of any Controverſy* or *Diſpute.*——And I am of the ſame Mind ſtill.

Now this *agreeing* Repreſentation has very much *exaſperated* you; and in your printed Letter you ſay, "that it appears you have owned no part of my Report, but moſt ſolemnly denied every Article of it." And proceed to make a moſt ſolemn Declaration or Oath in theſe Words, "I have no Remembrance that ever Mr. *W*— ſaid any Thing to "me—of any Deſign of his turning out any Miniſters, or ever ſo much "as hinted any Thing of that Nature, or of his bringing over any

"Can-

" Candidates from *Scotland* or *Ireland*, into any Part of *America*, or " from any other Country in *Europe* into *New-England*, or that ever " I reported any ſuch Thing to Mr. *Clap*, or any other Perſon, or " that ever any Thought of Mr. *W*——*d*'s ſaying or hinting any Thing " *like* either of theſe Things ever entred into my Heart, 'till I heard " them as coming from Mr. *Clap*."———

'——There is a great Contradiction between us.'——

'——And it is my indiſpenſible Duty publickly to contradict him.'

This is the State of the Caſe, and the principal Queſtion upon it is, *Whether this* great Contradiction *lies moſt between* you *and* me, *or between* you *and* yourſelf?

Now in order to determine this Queſtion, I ſhall particularly go over my Words and yours, and compare them together.

I expreſs'd Mr. *W*——*d*'s SCHEME in theſe Words, [*that he deſign'd to turn out the Miniſters*,— &c.] You expreſs it in theſe Words [" Mr. " *W*—— was in the Opinion and SCHEME of People's *forſaking un-* " *converted Miniſters*; *that unconverted Miniſters ought not to continue in* " *the Miniſtry*; *that he endeavoured to propagate this Opinion and a* " *Practice agreable to it*; *that he aimed at People's forſaking unconverted* " *Miniſters, and endeavour'd that there ſhould be a Supply of converted ones* " *as far as in him lay.*"]—— Here you have expreſſed Mr. *W*——*d*'s Scheme in much fuller and ſtronger Terms than I did, eſpecially as to the Way and Method by which it was to be effected; and this is exactly agreable to what I and others always ſuppoſed, *viz.* that Mr. *W*—— deſigned to *turn out* the Miniſters in this Manner, by laying a SCHEME *that People ſhould forſake them*, by advancing this Opinion, *that unconverted Men ought not to continue in the Miniſtry*; and *endeavouring to propagate this Opinion* among the People, *and the Practice agreable to it*, i. e. their forſaking them accordingly.

Now ſince you have here in ſuch full and *ſtrong Terms* expreſſed and declared Mr. *W*——*d*'s SCHEME, it ſeems very unaccountable to me, to ſee you ſo *flatly deny it*, and I think you muſt have in your own Mind ſome ſtrange Quibble or Equivocation.

Perhaps you'l ſay, that Mr. *W*—— did not deſign *to turn them out himſelf*, but laid a Scheme how *the People* ſhould do it by forſaking of them. But is not this in effect, the *ſame Thing*?

Suppoſe General PEPPERIL ſhould be taken and carried into *Canada*, and there examin'd about the preſent Deſigns againſt *Cape Breton*, and he ſhould make a *ſolemn Declaration* or *Oath*, that he never heard the Governour of *Boſton* ſay any Thing of any Deſign of his to *turn out* the Governour of *Cape Breton*, or to take the Place, or any one Man in it; and that no ſuch Thought, or any Thing *like it* ever entred into his Heart, till he heard of it at *Canada*, and had this *Salvo* in his own Mind, that the Governour had no Thought of doing of it himſelf, but only laid a *Scheme* how it ſhould be done by the *Soldiers*, and endeavoured to propagate this Opinion and Practice among them; would not the World think that he had been to School to the *Jeſuites*?

Perhaps you'l ſay, that Mr. *W—d*'s Scheme was, that only *Part* of the People (perhaps the converted) ſhould *forſake* their Miniſters, and the reſt adhere to him, and ſo he ſhould not be *turn'd out*. But this is contrary to your own Account of Mr. *W——d*'s Scheme; for if unconverted Miniſters ought *not to continue* in the Miniſtry, they ought not to continue to be Miniſters to *Part*, any more than to *the Whole*. And Mr. *W—* endeavoured to propagate this Opinion and Practice, that People ought to forſake unconverted Miniſters among *all Men in general*, without any Reſtriction *to ſome*. Suppoſe the *Pretender* ſhould make another Invaſion into *England*, and ſhould declare himſelf to be the right Heir to the Crown, and that no other Perſon ought to *continue* in the Poſſeſſion of it, and endeavour to *propagate this Opinion and Practice*, and thereupon a conſiderable Number ſhould caſt off their Allegiance to his Majeſty King GEORGE, and own the *Pretender* for their King; but afterwards the *Pretender* being apprehended, ſhould *ſolemnly declare*, that he had *no Deſign* to dethrone the King, or to diſpoſſeſs him of his Crown; that *no Thought of* that Nature, or any Thing *like it*, ever entred into his Heart (any more than to dethrone the *Grand Turk*, as in your Compariſon) and that he only intended to protect a few *Engliſhmen* who voluntarily and out of Conſcience ſubmitted to him, but *intended* to leave King *George* in the full Poſſeſſion of the Throne and Crown notwithſtanding. What Credit do you think the World would give to ſuch a Declaration?——

But perhaps you'll ſay, "that if every Man forſook the Miniſter, yet "if he was not by Force *turned out of the Meeting-Houſe*, but ſuffered "to preach there (tho' to the bare Walls) you might very fairly and

"*ſolemnly*

"*ſolemnly* deny that he was to be *turned out.*" But, *dear Sir*, it is amazing to me to think that a Gentleman of your Sincerity and Integrity ſhould uſe any ſuch ſolemn Quibbles and Equivocations, to amuſe and decieve the World. And yet I muſt ſay, that I can imagine no other Way to reconcile your ſolemn Declaration with your Letters, or with the *leaſt appearance of Truth.*

In P. 5th you ſay, "I have ſometimes ſaid to others, that I *ſuppoſed* "Mr. *W*—— was formerly of the Opinion that unconverted Miniſters "ought not to continue in the Miniſtry: And I do *ſuppoſe* he endea- "vour'd to propagate this Opinion, *&c.* But all that ever I ſaid about "it, has been only as expreſſing my *Opinion*, and not any *declared De-* "*ſign* of Mr. *Wh*——*d.*" But what can you mean by this Diſtinction? Muſt we ſuppoſe that Mr. *W*——*d* laid this *Scheme*, and propagated this Opinion and Practice, and yet had no *Deſign* in it? or that this Deſign was *ſecret* and not open and *declared*? I never ſuppoſed that he made an open and *formal Declaration* of it; *calling God to Witneſs* to the Truth of it. But only that he expreſſed himſelf to you in ſuch Terms as were *plainly* to be underſtood. Or do you mean that this was a meer *Opinion* or *Suppoſition* in you, founded upon no *ſufficient Evidence*? Many others ſuppoſed there was ſufficient Evidence of it from his *preaching* and *Journals*, and I preſume, as I always underſtood you, that you had it from his *own Mouth.* And certainly I muſt preſume that you had ſome *very good Reaſon and Evidence* for it, or elſe you would never have taken up ſuch an Opinion of Mr. *W*—*d*, and publiſh'd it to *others*, as you own you did. And if you did *raſhly* take up and *publiſh* ſuch an Opinion of him, meerly upon Report or evil Surmiſing, without any ſufficient Foundation, you ought to make a publick *Recantation* and Acknowledgment for abuſing Mr. *W*——*d.* I ſhall be ready to do it, when I am convinced that that Opinion is *groundleſs*: And ſince you inſiſt upon a *publick Recantation* for the Vindication of Mr. *W*——*d*, I'll make you this Offer, *that if you will make a* publick Recantation of *this Opinion*, and declare (without calling God to Witneſs) that you now believe that Mr. *W*——*d* never was in this *Scheme of People's forſaking unconverted Miniſters*, that he never did *endeavour to propagate this Opinion, that unconverted Miniſters ought not to continue in the Miniſtry, nor any Practice agreable to it*, and that he never did *aim at People's forſaking unconverted Miniſters*, nor *endeavour that there ſhould be a Supply of converted ones, as far as in him lay*, and that you wrong'd Mr. *W*—— in taking up ſuch an Opinion, and *ſpeaking of it to others*; then I alſo

will

will make a publick *Recantation* for *reporting* ſuch a Thing from a Gentleman whoſe *Opinion* and Judgment in that Matter *could not be depended upon*, and deſire the World to take no Notice of it as coming from *you*.

However, ſince you acknowledge, that this was *once* your declared *Opinion*, how then can this be true, "that *no Thought* of Mr. *W*——*d*'s "ſaying or *hinting* any Thing of any Deſign of his of turning out any "Miniſters, or any Thing LIKE IT ever *entered into your Heart, till* "you heard of it as coming from Mr. *Clap*?" I muſt leave others to re-"concile it if they can. But to uſe your Words, it is *one of the moſt a-"mazing Things to me that ever I met with in my Life.*

Again you ſay, "Mr. *W.* was *formerly* in this Opinion and Scheme, *&c.*" which implies that you ſuppoſe that he has *lately* laid it aſide. I wiſh I knew what *Evidence* you have of that. 'Tis certain he has never made any publick *Recantation of that Scheme*; but thoſe who have *practiced* upon it by *forſaking* their Miniſters, ſtill adhere to him, and he ſtill *encourages* them by preaching at the *ſeparate Meetings*, as the Prints inform us. If you could have produced any Evidence that Mr. *Whitefield* had *recanted this Scheme*, it would have been much more for his Honour, than to have pretended to *deny that he was ever in it*.

And I can't ſee how you can, conſiſtent with your ſelf, countenance his preaching, until it appears, either that you were *miſtaken* in your Opinion of his being *formerly* in this Scheme, or that he has *laterly* made a *Recantation* of it.

But to proceed, my Words are [*and bring over Miniſters from England, Scotland and Ireland*] You ſay from *England* only, and have no Remembrance of *Scotland* or *Ireiand*. Here is ſome *Difference* in our Memories, but this is an *immaterial Circumſtance* in the Scheme, *and not worthy of any Diſpute*. For if any Part of the preſent Miniſtry were to be *diſcarded*, and a Number of *Foreigners* brought over, it matters but little whether they were all to come from *England* or ſome from *Scotland*, *Ireland* or the *Orphan-Houſe*. Indeed in my former Letter, I mention ſundry Reaſons why I do *verily* believe, that you mentioned *Scotland* and *Ireland*, and that Mr. *W*—— *did intend* to Bring ſome Candidates from thence, and could now mention more; but as this is an *immaterial* Point, I ſhall wave it. And indeed you mention it and paſs it over as if you laid but little Weight upon it. P. 11.

My

My Words are [*and place them in their Room*] Your Words are ["Mr. *W—d* did aim at People's *forſaking* unconverted Miniſters, and "endeavour that there ſhould be a *Supply of* converted Miniſters"] Now this new *Supply* muſt neceſſarily be in the *Room* or *Place* of ſuch as were *forſaken*. 'Tis true you ſay in your Letter, "that Mr. *W*—— *did'nt* "*ſay one Word of any Deſign of theſe Foreigners ſupplying the Pulpits of* "*other Miniſters, made vacant by their being turned out.*" But this in the Circumſtance of Things is *neceſſarily implied*, whether he particularly *expreſs'd* it or not. For when any People have *forſaken* and *diſcarded* their Miniſter, they muſt have *another* in his *Room*, or elſe they muſt *live without*; and many of theſe muſt *be Foreigners*, becauſe our Colleges are in ſuch a *dark State*, as he repreſented them, that but a *little Supply* could be expected from *them*. Perhaps you will ſay, "that theſe "Foreigners were to ſettle only where *Miniſters died*, or in *new Pariſhes*, "or to *be confin'd* to the *Jerſeys* and *Penſylvania*, and not come into "*New-England*." But I would appeal to the Common Senſe of Mankind, whether there be any rational Foundation for either of theſe Suppoſitions. And the conſtant Practice of the *Tennant*'s in ſending their Miſſionaries to our Separations proves the contrary. And therefore you might have ſpared that Clauſe in your Letter and Declaration, wherein you ſay, that Mr. *W*—— did not ſay that the Perſons ordained by the *Tennant*'s were to come into *New England*; ſince I never ſaid that you did ſay ſo, or that you mentioned *New England in particular*, but the Nature of the Scheme, and the Practice of the *Tennant*'s makes it evident that they were to come *here* as well as to other Places.

In the laſt Place, I obſerve, that you ſay, P. 3. that tho' "you have "on ſome Occaſions mentioned it as your Opinion that Mr. *W*—— "was in this Opinion and Scheme, which poſſibly you might hear from "*others*, yet I have no Remembrance of my having any Converſation "with *you* about Things of this Nature." Yet in P. 5. you ſay, "that might be, and I might forget it," and in P. 9. "tho' I Remem"ber no Converſation about Mr. *W*— at that Time, yet it is poſſible I "might ſay to *you*, that Mr. *W*— did aim at People's forſaking uncon"verted Miniſters, and endeavour that there ſhould be a Supply of con"verted ones, *&c.*" Yet in P. 14th you ſeem to think, that 'tis not very *likely* that you ſhould *reveal ſuch a* SECRET *to Me*. I have before obſerved, that a principal Part of this Scheme that Mr. *W*— *endeavoured to propagate this Opinion and Practice of People's forſaking unconverted*

verted Miniſters, and that he intended ſome where or other *to get a Supply of converted ones,* was no *Secret* to me; and this you own *you ſaid to others*; but as to this Part or Circumſtance, *viz. that Mr. W— told you that he intended to bring over a Number of young Men from England to be ordain'd by the Tennant's*—&c: This was truly a *Secret to me* 'till I had it from *you*, and muſt have remain'd a *Secret* 'till the Great-Day, unleſs you or ſome other Perſon had *revealed it to me.* Now as you ſay in another Caſe, I challenge the whole World beſides *you*, to declare, if ever they gave me this Information; and therefore I think it falls but little ſhort of Demonſtration, that *you* muſt be the very Perſon who *revealed this Secret to me*, unleſs I had it by *immediate Revelation.*

And thus I have conſidered your Words (by me quoted) in all the Conſtructions which they can poſſibly bear, as they are in themſelves, and as they ſtand related to any other Words in your Letters, which can poſſibly explain or alter the Senſe of them, and have conſidered all the Evaſions which you have made, or might make, and after all am of the ſame Opinion I was at firſt, that your Words muſt and will ſpeak the ſame Senſe in Subſtance with mine, and can't be avoided without the plaineſt Quibbles and Equivocations; and I leave the World to judge, whether I deſerve any ill Treatment from you for being of *that Mind.*

That the Reader may have a comprehenſive View of the Whole, I ſhall ſet down my Words and yours in Contraſt in three Columns.

My

My Words.	*Your Letters to me.*	Your Declaration and Letter.
Mr. *E.* ſaid, that Mr. *W*— told him, that he deſign'd to turn out the generality of Miniſters in the Country, and bring over Miniſters from *England, Scotland* & *Ireland*, and place them in their Room. My Letter, P. 4.	I have on ſome Occaſions mention'd it as my Opinion, that Mr. *W*--- was formerly in the Opinion and Scheme of People's forſaking unconverted Miniſters, which poſſibly you might hear of from others. P. 3. And I do ſuppoſe that he endeavoured to propagate this Opinion, and a Practice agreable to it. P. 5. Tho' I remember no Converſation about Mr. *W*--- at that Time, yet 'tis poſſible I might ſay to you, that I believed that Mr. *W*--- did aim at People's forſaking unconverted Miniſters, & to endeavour that there ſhould be a Supply of converted Miniſters, as far as in him lay. In the ſame Diſcourſe 'tis poſſible I might mention what Mr. *W*--- told me of his Deſign of bringing over a Number of young Men from *England* to be ordain'd by the *T--nt*'s. P. 10.	*I have no Remembrance that ever Mr.* W--- *ſaid any thing to me---- of any Deſign of his of turning out--- any Miniſter--- or ever ſo much as hinted --any thing of that Nature, or of his bringing over any--- Candidates for the Miniſtry from* Scotland *or* Ireland, *into any Part of* America, *or from any Country in* Europe *into* N. E. *or that ever I reported any ſuch Thing to Mr.* C--- *or any other Perſon; or that ever any Thought of Mr.* W---d's *ſaying or hinting any Thing like either of thoſe Things ever entred into my Heart, till I heard 'em as coming from Mr.* C--- P. 14. *I have owned no part of his Report, but have moſt ſolemnly denied every Article of it.* P. 11. *There is a great Contradiction between us.* P. 13. *It is my indiſpenſible Duty publickly to contradict him.* P. 15.

Now let every Reader compare the Words as they here ſtand (a little abridg'd for want of Room) and as they ſtand in your printed Letters, and ſee whether this great Contradiction lies between the *firſt Column* and the *ſecond*, or between the *ſecond* and the *third*.

And I leave the World to judge, whether you have not treated me in a very unhandſom and *unchriſtian* Manner, in making ſuch a publick Noiſe and Clamour, and amuſing the World about a *great Contradiction* between us, and caſting ſuch Reflections, and endeavouring to *begin* a publick and perſonal Controverſy with me, altho' you could not do it without *contradicting yourſelf*. I could with the greateſt Juſtice return back many of your unhandſom Reflections in your own Words, but the Scripture as well as my own Inclination forbid me to *render Evil for Evil, and Railing for Railing*; and I am ſo far from it, that I freely forgive you, tho' you never ask it, or ſee Need of it. I hope that for the future your Time will be *better employ'd*.

I remain, *Rev. Sir*,

Your humble Servant,

New-Haven, April 1, 1745.

Thomas Clap.